

FURTHER READING:

Sex Changes: The Politics of Transgenderism
by Patrick Califia

Capitalism and Schizophrenia by Gilles
Deleuze and Félix Guattari

Trans Liberation: Beyond Pink or Blue by
Leslie Feinberg

Stone Butch Blues by Leslie Feinberg

History of Sexuality, Volume One by Michel Foucault

Nobody Passes: Rejecting the Roles of Gender
Conformity by Mattilda (Ed.)

Transgender History by Susan Stryker

The Testosterone Files by Max Wolf Valerio

Fear of a Queer Planet: Queer Politics and
Social Theory by Michael Warner

The T Word: Pass the Mission

Butch is a Noun Safe2pee.com

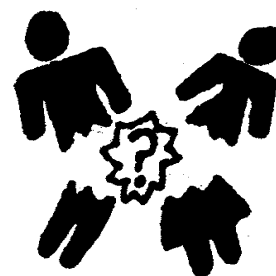
Trumpet +vox.org
xxboys.com

www.bashbacknews.wordpress.com

www.takesupspace.wordpress.com

Every Body

is a



Modified Body

SILENCE \neq VIOLENCE

A WELL-KNOWN FEMINIST SAYING STATES, "SILENCE IS VIOLENCE." FOR MANY TRANSFOLKS THAT IS NOT TRUE. OFTENTIMES OUR VOICES ARE THE PART OF US THAT ARE NOT READ THE WAY WE IDENTIFY. FOR THOSE OF US WHO CANNOT AFFORD OR CHOOSE TO NOT TAKE HORMONES, WE MUST FEAR BEING OUTED EVERYTIME WE SPEAK.

THAT'S THE REASON FOR THIS ZINE. IT IS A SPACE FOR LOCAL TRANSFOLKS TO WRITE ABOUT THEIR EXPERIENCES AND SHARE KNOWLEDGE WITHOUT THIS FEAR. WE LIVE IN A WORLD WHERE 1 IN 3 TRANNIES WILL BE KILLED SO WE MUST CREATE NEW WAYS TO SURVIVE. IT IS MY HOPE THIS ZINE IS ONE OF THEM.

felixhelicks@gmail.com  deryn



use of the appropriately gendered language about me inconsequential, it will still be taken as a serious, unproblematic need by others.

My right to inhabit my currently chosen gender is universally considered valid, regardless of my gendered behavior as a child, or how I felt about being forced into the gender I inhabited then. If I require medical treatment to keep up an appearance that matches my gender, it will be granted immediately and without question.

If someone else thinks I'm in the wrong bathroom, I am in no danger. When (or if) people mistake my gender, there are unlikely to be serious consequences.

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Performance Piece: Unnatural

"The transsexual body is an unnatural body. It is the product of medical science. It is a technological construction. It is flesh torn apart and sewn together again in a shape other than that in which it was born." — Susan Stryker

My body is not in the shape it was born in. It is several feet taller and weighs over 10 times as much as it did when it came out of my mother's womb. Its workings are the product of medical science - I suffered a life threatening illness at age 8 and would almost certainly be dead if not for antibiotics. My appearance, also, is a product of medicine - artificially altering my sex hormones. My parents, not wanting me to go bald before graduating high school, paid for a mild anti-androgen to stop my hair loss when I was 16. I'm very thankful for that, though in retrospect I wish it had been a higher dose. At 17, my "flesh [was] torn apart and sewn together again in a shape other than that in which it was born" by doctors when I had my wisdom teeth removed. Furthermore, I have altered my body to meet oppressive societal demands which I internalized through mental illness. In fact, I still struggle with my eating habits.

not happen, whatever level of anger I express will be acceptable, and I will expect the offense to be immediately corrected.

Regardless of my gendered behavior as a child, or how I felt about being forced into the gender I inhabited then, if I require medical treatment to keep up an appearance that matches my gender, it will be granted immediately and without question.

I have unquestioned access to all appropriate sex-segregated facilities.

My potential lovers expect my genitals to look roughly similar to the way they do, and have accepted that before coming to bed with me.

I expect the privacy of my body to be respected.

I expect to be able to shower at public facilities such as gyms and pools.

Others accept my control over when, whether, and how I talk about any given event/period in my life, according to what meets my needs and desires best. Others accept my determination of what events and periods in my life I wish to talk about or deem significant.

My gender, and my access to gender-specific services and medical care, are upheld no matter how important or unimportant I consider that to be. Even if I consider medical treatment to maintain an appearance matching my gender to be inconsequential, it will still be available to me, covered by health insurance. Likewise, even if I find the



etc are correct from the moment I get them.
I have no need to establish that I am a different gender than someone already thinks I am.
I lived my childhood in a gender that felt appropriate for me at the time, and still does. I lived my childhood in the gender that I want to have lived it in.

I was trained into whatever gender was appropriate for me, and so I am prepared to live in my current gender, without having to go back and learn vital skills I was not taught when I was young.

I experienced puberty, and being an immature girl/boy, at a time in my life when there were allowances for puberty and immaturity.

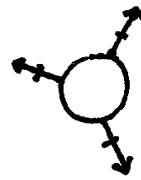
My preferences for my gender have been honored my whole life, by my doctor, my parents, my teachers, my professors, my relatives, my classmates, my bosses, etc., except before I was able to state preferences, when I was forced to adopt the gender which I now inhabit.

If someone is uncertain about how I am gendered, they are likely to use criteria that will influence them to choose the gender I identify with.

I expect be referred to respectfully without stating my preferences, or even being asked, no matter where I go, how I dress, or whom I'm talking to. If this does



EVERY BODY is A MODIFIED BODY!



I HAVE BEEN MADE TO
BELIEVE SOME LIES ABOUT MY
BODY. THIS IS MY RESPONSE:

I do not have to use pronouns.

I have a right for
other people to
respect my
pronouns and
name.

I can change
my name and pronouns
as often as I like.

I can save
masculinity
from the
patriarchy.

I am the only
person who has
the right to
disclose that
I am trans.

I can dress
however I
want.



I do
not have
to have sex
any way that
makes me
uncomfortable.

I do not
have to
love my body.
I do not have to
disclose my:
gender assigned at
birth,
name given at birth,
the labels science gives my organs,
or any information about my
transition.

I can modify my body.
I do not have to undergo any surgery
or take any hormones to be trans.



You are reinstating
the gender binary.

Why don't you
just love
your
body?

When people say transphobic
things about my body,
my gender representation,
or my transition,

I can remind them the
ways in which they modify
their body. Trans bodies

are
the
modified



not
only
bodies.

You should not
support the
medical
industrial
complex.

Every body is
a
modified
body!



dichotomy is used "accurately") does not mean that different words should be used to describe me than adherence to another interpretation does (if 'sex' and 'gender' are "conflated").

"Accurate" use of these terms, when heard by people who subconsciously "conflate" them (i.e., all people), does not imply false or offensive things about me.

"Conflated" use of these terms does not imply false or offensive things about me.

I am not categorized differently if someone categorizes by "sex" when "gender" is more relevant. (e.g. my ID will read the same thing whether it says "sex" or "gender," no matter how the authority interprets the dichotomy; I will have the same access to "sex" segregated facilities, etc.)

I expect no medical evidence to be necessary when changing my name.

For me, there is little-to-no conflict between being recognized as a member of my gender, and resisting sexism. (see #9)

My control of my body is independent of the good will of oppressive institutions.

Recognition of my gender is independent of the good will of oppressive institutions.

My gender is acknowledged universally, immediately, and without hesitation

My birth certificate, drivers' license, social security card,



Bathrooms

Locker rooms

Gyms

Hostels

Juvenile justice systems

Institutions and authority figures do not force me to adopt a different gender presentation, or deny me medical treatment.

Parents, foster care

Juvenile justice systems

Schools (all K-12 schools, some religious universities)

Drug rehabilitation

Nursing homes

Prisons

Hospitals/Mental Hospitals

Close relative/spouse unless otherwise specified, in the event of a medical emergency

Commonly used terminology that differentiates my gender from other genders/sexes implies that I am normal, and that I have unquestionable right to the gender/sex I identify with. The implications these terms make about my gender, my body, my sex, my biology, and my past are all acceptable to me.

The sex/gender dichotomy does not have consequences in my life.

Insistence on strict adherence to one interpretation of difference between "sex" and "gender" (if the

untitled

you don't see me,
eyes glazed over

i'm an image of our past.

the change in my voice, evident
and you don't listen.

i've shed this skin

this incongruent and unfortunate mistake.
and you still see her

laughing, talking.

you're desperately grabbing for the last moments,
the last bits of that person you think you see.
but i'm not her.

you're too late

and i've grown away from you
entirely.




Marsha P. Johnson

"Pay it no mind."

Marsha P. Johnson was one of the queens who incited riots against police brutality in Greenwich Village in the summer of 1969. After the Stonewall Riots, alongside Sylvia Rivera, Marsha helped to start the S.T.A.R. (Street Transvestite Action Revolutionaries) House which housed mostly queer youth of color and worked against the exclusion based on race, class, and gender identity in the GLBT movement.

Marsha remained active in the queer community until her death in 1992 when police murdered her and threw her into the Hudson River and then reported her death a suicide.

Little has changed today. The HRC  promotes trans



(see 4.*)

Bodies like mine are represented in the media and the arts. It is easily possible for representations of my naked body to pass obscenity restrictions.

I expect the privacy of my body to be respected. I am not asked about what my genitals look like, or whether or not my breasts are real, what medical procedures I have had, etc. Wronging me is taken seriously*

Those who wrong me are expected to know that it is hurtful, and are considered blameworthy whether or not they intended to wrong me.

I have easy access to people who understand that this wrong is not acceptable, and who will support me.

I have easy access to resources and people to educate someone who wronged me, if I am not feeling up to it.

If I am being wronged, I can expect that others who are around will notice.

I expect that a short term arrest (e.g. for protesting) will not have serious consequences.

I expect access to, and fair treatment within, sex segregated facilities

Homeless shelters

Domestic Violence shelters

Dormitories

Drug Rehabilitation

Prisons



With whom? (gender, number)
 Frequency
 Circumstance (marriage, love, one-night-stand)
 What (e.g. penetrating/enveloping, fetishes, dominance)
 Being assertive, aggressive, or passive
 Being in a position of power
 Being intellectual or not
 My dietary habits
 My weight
 My height
 My occupation
 My musical taste
 My hairstyle
 My hobbies
 Wanting gendered things/actions labeled "immature" or "childish"
 Whether or not I have had a specific medical procedure
 My willingness to risk loss of sensation in my genitals/chest
 My financial resources
 My willingness to accept an unknown amount of health risks
 My ability to access treatment that is deliberately made hard to access



exclusion as a part of an agenda that disproportionately benefits middle-class white gays and lesbians through assimilation and a belief in reform. And the police are still murdering us. Near the end of 2008, Memphis Police beat, raped, and murdered Dvanna Johnson, a poor transwoman of color.



The next day GLBT-focused non-profits held a vigil for the "death" of gay marriage. Our movement focuses on marriage, inclusion into the military, and assimilation while queens and transnies are being murdered, denied access to healthcare and employment, and put into prisons.

How many Johnsons must die before we take it to the streets and reclaim our identities, bodies, movement, and lives?

There's no hope from the election, Queer and trans insurrection!



Friday Supplies

In the still silence
of the bathroom sit
the tools of my transformation.
Alcohol wipes, band-aids, syringes
and a prescribed holy vial
wait to be called to duty.
Excitement, apprehension,
anticipation, fear
as I sit looking for a target.
The viscous liquid creeps
toward the correct dose.
Tiny beads of sweat collect
on the back of my neck as
I ready myself for what's ahead.
Breathe, relax, inject
delivering medicine
to make me feel complete.
The hair grows, the voice drops,
I'm on my way.



My diploma, transcript, or other educational document
The language used to refer to me

Greetings

Pronouns

Gendered relationship words (e.g. daughter,
boyfriend*, father)

My legal name or previous name

My voice

Having a cold

Coughing, sneezing, yelling

Singing

Seeing me naked

Menstrual blood stains

Pregnancy (except re: how I/my partner got sperm in hir
body)

My face and neck

Greetings, missives from people/organizations I have not
contacted recently

Perception/acceptance of my gender is generally independent of:

Anything mentioned in 8.*

My clothing choices, how my clothing fits

My adherence to traditional roles of my gender
(both "too much" and "too little")

Holding sexist, sex-negative, or rape-culture
beliefs

Holding feminist or sex-positive beliefs

My sexual choices/desires



Clothing works for me, more or less.

There are clothes designed with bodies like mine in mind.

If I have a restriction on what clothing I will buy (e.g. vegan, allergy, non sweatshop), I can expect that

My gender presentation is legal in all countries.

I expect that a visa and passport will be sufficient documentation for me to enter any country, however difficult these may be to obtain.

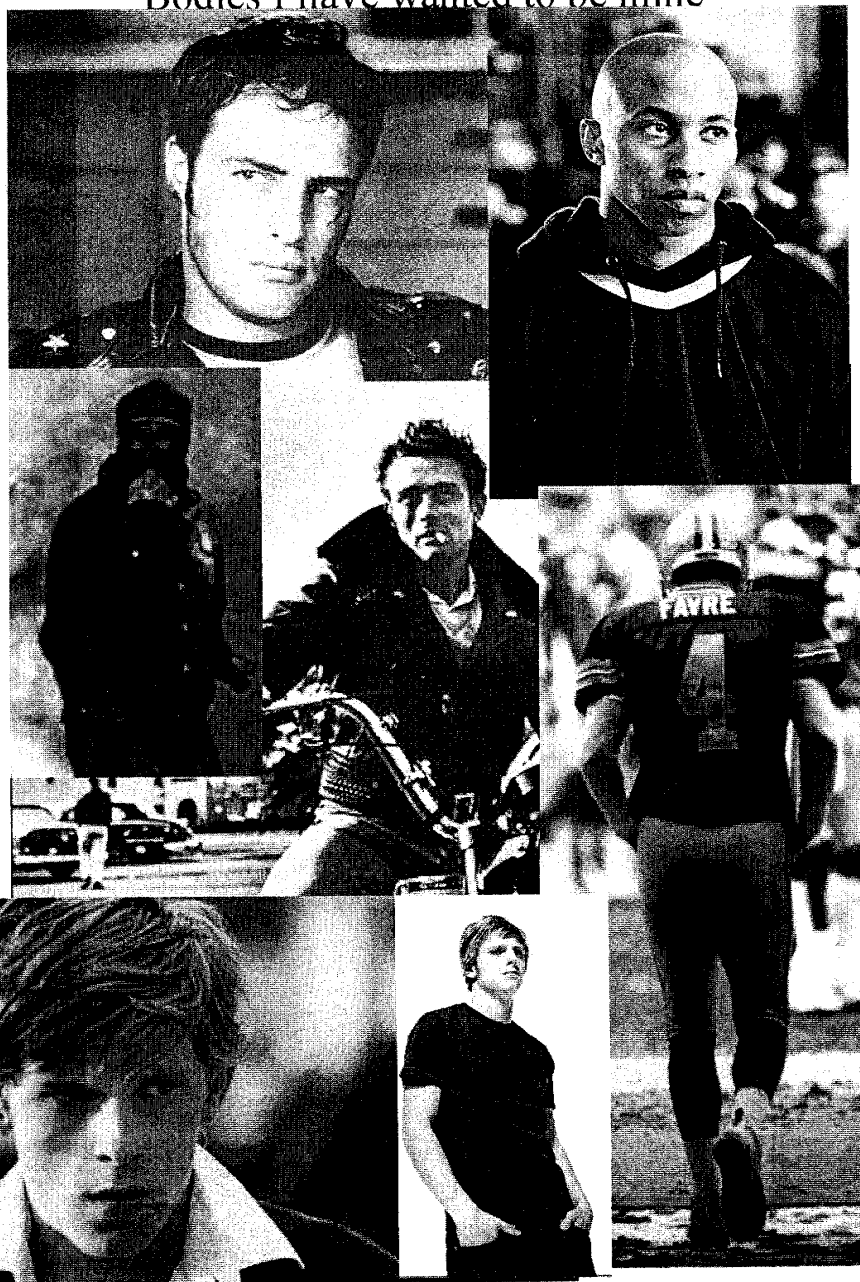
Information important for me to keep private will not be revealed by:

My identification

A collage of black and white photographs. The central image is a large, high-contrast photo of a woman's torso wearing a light-colored bikini top. Surrounding this central image are several smaller, rectangular photographs. In the top left, a young girl with blonde hair wears a dark cowboy hat, a light-colored long-sleeved shirt, and dark jeans. To the right of the girl is a large, high-contrast, black and white portrait of a man's face, looking slightly to the side. In the top right corner, a person wearing a hat and sunglasses is visible. Below the man's portrait is a photo of a young boy with blonde hair, smiling. To the right of the boy is a photo of a person in a dark jacket and hat. In the middle right, a person is seen from behind, wearing a light-colored shirt and dark pants, standing in a field. Below the central image, on the left, is a photo of a man wearing a dark sweatshirt with 'PEARL PARK' and a logo on it. To the right of the man is a photo of a young girl with blonde hair, smiling. Below the girl is a photo of a young boy with dark hair, looking forward. In the bottom right corner, a person is seen from behind, wearing a light-colored shirt and dark pants, standing in a field.



Bodies I have wanted to be mine



My adherence to gender roles
The length of time I have wanted treatment
My desire for a different, but related, medical treatment

My definition of my gender

The gender in which I live

My age, independent of parental consent

Local politics

Subconscious racial prejudice

The opinion of a therapist (other than the medical provider)

My willingness to accept side effects which could be avoided by lower dosages

My willingness to reveal my private medical information to the government, family members, employers, and friends

I expect that medical care will be crafted to suit my own particular needs. I expect to be able to access treatment A without accessing treatment B, if treatment B will do nothing to advance my particular needs.

I expect that I will be able to access medical care without lying.

Accessing respectful STD testing and reproductive care is (relatively) emotionally and logistically easy for me.

There is information about the prevalence of HIV/AIDS and

conditions exist outside of major cities, and in proportion to the demand for them. I expect no undue delay in access to routine medical services, and for such services to be available (at least) five days a week.

I expect that the specialists in medical conditions affecting me have received formal training about them, and are abreast of current medical developments in the subject.

I expect that there exists formal training about medical conditions affecting me.

I expect that medical therapies offered to me have been the subject of rigorous medical studies & approval processes.

I expect that medical studies are being done to improve & approve treatments available for people with my conditions.

I expect that my access to medical treatment that I need and can afford will not be affected by:

My sex life

How much, how often, and with how many people I enjoy sex

Whether or not I am sexually stimulated by a mode of dress

What sex acts I enjoy

The gender(s) I am sexually attracted to

The story I tell about my condition



Mirror

What do you see when you look at me?

A man, a woman or something in between?

Does your body feel right to you?

Or has gender been assigned to you.

Should it be based on biological parts?

But, what about feelings in a heart?

What if body and self-image don't blend?
Is that difficult to comprehend?

Can you imagine being trapped inside?

Feeling like you're losing your mind.

All these thoughts and fears in my head,
maybe I would be better off dead.

Should I try to pass or pretend?

That I'm not a woman, but a man instead.

Will I find someone to love me as I am?

Can gender really be re-assigned?

How do you know who you're supposed to be?

Why is this so complicated for me?

Transgender... what does it mean?

Does that word define me?

Is it who I'm meant to be?

Is there a man stuck inside of me?



Now what? Do I try to erase
my past as a woman and change my face?

Hormones, surgery or binding my chest
seem invasive, risky at best.

Should I resign myself to being...
a masculine-female, whatever that means.

Can I really be happy this way?
Not tomorrow, or years from now, but today.

I don't know what the future holds.

Who will I be when I'm old?

Will I have changed my gender?

Or forgotten this idea all together.

I just want to feel whole and complete.

Can gender-reassignment accomplish that feat?

Being born female is something I can't hide
even though I've never felt that way inside.

In my heart I know who I'm supposed to be,
the process hasn't been easy for me.

So, when you look what do you see?

A man, a woman or something in between.



I may not want others to know.

I expect my private medical information to remain private if I am
attempting to non-healthcare-related government services,
or if I am involved in a lawsuit/criminal investigation that
does not involve healthcare. If the government is making
decisions based on my medical history, I expect the persons
making the decisions to be medical professionals grounded
in the relevant medical literature.

I expect access to healthcare.

I cannot be denied health insurance on the basis of my
gender.

I expect that I will not be denied medical treatment by a
doctor on the basis of my gender.

I expect that if I am treated inappropriately by a doctor,
my concerns will be taken seriously, and I will be
able to find another doctor who will treat me
appropriately.

Treatments which are medically necessary for me are
generally covered by insurance.

Treatments which permanently or semi-permanently
change my body are available to me immediately,
based on my informed consent, ability to pay, and,
if applicable, medical need.

If I am accessing medical treatment, my informed
consent is verified in, at most, a one-hour consult
made before the beginning of treatment.

I expect that medical professionals competent to treat my



Cis Privilege Checklist

The Cisgender/Cissexual Privilege Checklist

I expect non-discrimination acts that apply to me to cover the most prevalent vectors of discrimination against me. I expect laws banning the creation of a hostile work environment will ban the use of offensive language about me.

I expect my government-issued identification to accurately represent who I am.

If my identification does not, I expect to be able to remedy this quickly and easily, without added expense, undue delay, arbitrary criteria, or a necessity to present evidence or medical documents. I expect change procedures/criteria to be clearly outlined in readily-available documentation, and for those procedures/criteria to be followed consistently, independent of the political beliefs and gender, racial, etc prejudices of individuals serving me.

I expect all my forms of identification to "match" — to display the same value in any fields held in common. If they do not I expect to be just fine, anyway.

My identification does not reveal private information that



FEMINISM AND THE CONCEPT OF SEX: QUEERING UP THE SEX/GENDER DISTINCTION

ONE OF THE PRIMARY THEORETICAL ARGUMENTS ASSOCIATED WITH SECOND WAVE FEMINISM (THE DATES ARE INEXACT, BUT THE "SECOND WAVE" OF FEMINISM LASTED APPROXIMATELY FROM THE 1960S TO THE 1980S) WAS THAT OF THE DISTINCTION BETWEEN SEX AND GENDER. WHILE TECHNICALLY WE ARE NOW IN THE ERA OF THIRD WAVE FEMINISM, THIS LOGIC OF THE SEX/GENDER DISTINCTION DEVELOPED IN THE SECOND WAVE IS STILL DOMINANT AMONG MAINSTREAM FEMINISTS AND EVEN IN POPULAR CULTURE. ARGUING AGAINST ESSENTIALIST IDEAS OF "WOMEN" AND "MEN" AND AGAINST PATRIARCHAL GENDER ROLES, MANY FEMINISTS ARGUED THAT GENDER IS A CULTURALLY VARIABLE SOCIAL CONSTRUCT AND THUS GENDER PRESENTATIONS, IDENTITIES, AND ROLES ARE NOT NATURALLY CORRELATED TO CERTAIN BODIES. THIS WAS AND IS A VERY LIBERATING IDEA.

HOWEVER, THEY EXTRAPOLATED ON THAT BASIC IDEA TO ARGUE THAT GENDER IS A SOCIAL CONSTRUCT WHEREAS SEX IS A BIOLOGICAL, SCIENTIFIC CATEGORY TO DESCRIBE ANATOMY. WHILE THEY REJECTED THE GENDER BINARY, MANY CREATED A SEX BINARY THAT WAS STILL ASSUMED TO BE NATURAL. IN THIS WAY THE MODERNIST SECOND WAVE FEMINISTS FELL INTO THE TRAP OF THE ENLIGHTENMENT-BASED DICHOTOMY BETWEEN NATURE AND CULTURE. SEX WAS ASSIGNED TO THE REALM OF NATURE AND GENDER WAS ASSIGNED TO THE REALM OF CULTURE. WHILE THE IDEA OF TWO SEXES IS STILL DOMINANT, SOME CONCEDED FIVE SEXES INSTEAD OF TWO (THEY ARE "MALE," "FEMALE," "INTERSEX," "TRANS," AND "HERMAPHRODITE"), BUT SEX WAS ALWAYS ASSUMED TO BE BIOLOGICALLY SORTED INTO

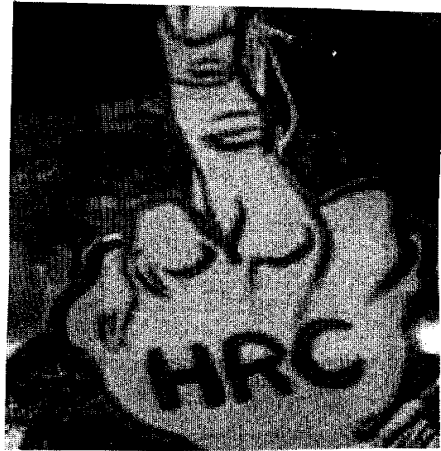


SOMETHING OBJECTIVE, DETERMINED, AND EASILY SCIENTIFIC CATEGORIES.

MANY NOW RECOGNIZE THAT RACE IS A SOCIALLY CONSTRUCTED CATEGORY THAT CLASSIFIES HUMAN BODIES BASED ON RATHER ARBITRARY COMBINATIONS OF PHYSICAL CHARACTERISTICS IN ORDER TO JUSTIFY HIERARCHIES OF DOMINATION AND EXPLOITATION. WHILE I DON'T MEAN TO SUGGEST THAT RACE AND SEX ARE CONSTRUCTED OR OPERATE IN THE SAME WAYS, CRITICAL RACE THEORY, QUEER THEORY, AND POST-MODERN FEMINISM ALL HAVE MANY INSIGHTS FOR EACH OTHER AND CAN PRODUCTIVELY COMPLICATE THE WAYS WE THINK ABOUT BODIES.



Oh! So Really You're a



the HRC
Doesn't
Speak For
Me

Fuck their assimilationist
project.

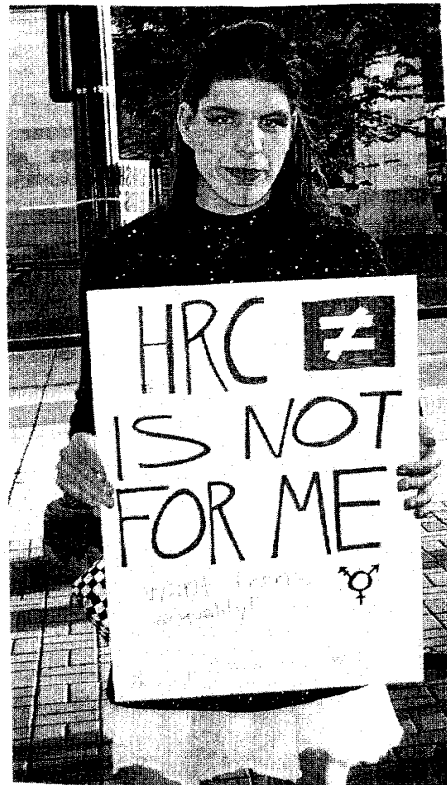
Fuck their blindness
to race & class.

Fuck their trans
exclusion.

Fuck their
electoralism.

Fuck their middle-
class aspirations.

Fuck their
homonormativity.



TRANS AND GENDERQUEER SOLIDARITY

THE TERM GENDERQUEER IS A BROAD CONCEPT THAT CAN INCORPORATE ANY IDENTITIES AND BEHAVIORS THAT DO NOT CORRESPOND TO SOCIALLY PRESCRIBED GENDER CATEGORIES. WHILE THE CONCEPT CAN BE USEFUL AND CAN FORGE SOLIDARITY BETWEEN A BROAD RANGE OF PEOPLE WITH DIFFERENT YET CONNECTED EXPERIENCES, IT IS PROBLEMATIC THAT THERE IS A TENDENCY TO SUBSUME DISTINCTLY TRANS-IDENTIFIED FOLKS INTO THIS BROAD CATEGORY, OFTEN ERASING THE IDENTITIES THAT PEOPLE HAVE HAD TO STRUGGLE TO HAVE RECOGNIZED AND RESPECTED. TRANS IN ITSELF IS A BROAD CATEGORY BUT IS MEANINGFUL AS A COALITIONAL IDENTITY THAT MANY PEOPLE STRONGLY IDENTIFY WITH. AS CONCEPTS AND IDENTITIES, TRANS AND GENDERQUEER CAN BOTH BE APPROACHED WITH A RESPECT FOR THE DIVERSE AND UNIQUE EXPERIENCES OF THE INDIVIDUALS WHO POSITION THEMSELVES WITHIN THESE CATEGORIES, WHILE FINDING WAYS TO STRUGGLE TOGETHER AGAINST OPPRESSION. OUR UNIQUE EXPERIENCES AND SENSES-OF-SELF ARE NEVER SOLELY LINKED TO OTHER INTERSECTIONAL IDENTITIES SUCH AS RACE, CLASS, AGE, NATIONALITY, ABILITY, ETC. ANY IDENTITY CATEGORY, INCLUDING TRANS AND GENDERQUEER, IS ALWAYS CERTAIN ASPECTS OF OUR IDENTITIES AND THE SPECIFICITY OF OUR EXPERIENCES IN ORDER TO FIND POINTS OF COMMONALITY. THIS IS WHY I ADVOCATE A DIFFERENCE-POSITIVE, COALITIONAL MODEL OF SOLIDARITY (WHICH DOESN'T REQUIRE OR ASSUME SAMENESS) RATHER THAN UNITY.

ONE OF THE CONCEPTS ASSOCIATED WITH THE IDEA OF GENDERQUEERNESS IS FLUIDITY, WHICH IS SOMETIMES THOUGHT OF AS A SHIFTING GENDER PERFORMANCE THAT MOVES AROUND WITHIN A GENDER



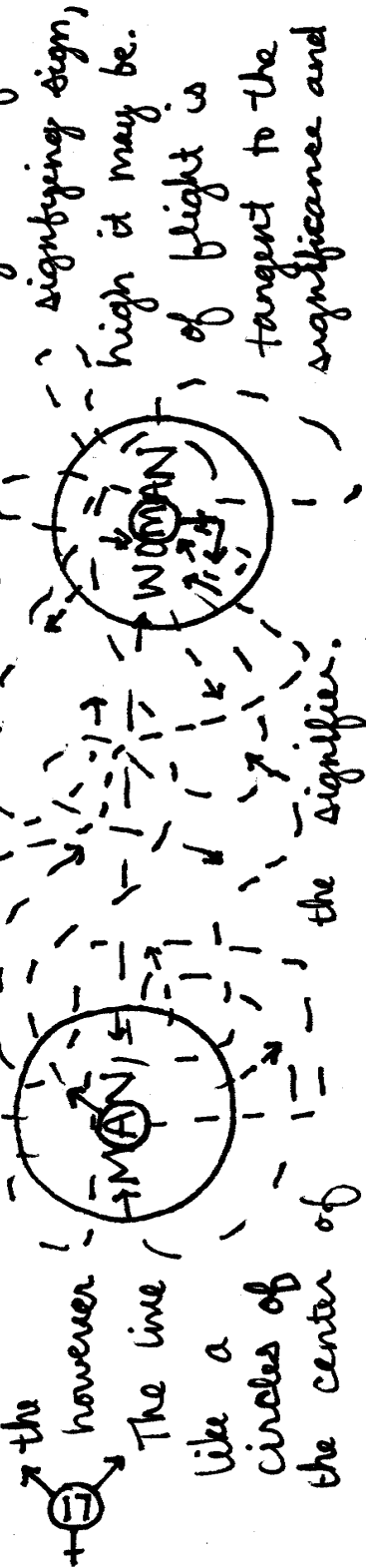
SPECTRUM. THAT IS A PERFECTLY VALID WAY TO EXPERIENCE AND PERFORM GENDER, BUT IT CERTAINLY DOES NOT APPLY TO EVERYONE WHO IDENTIFIES AS GENDERQUEER AND UNFORTUNATELY THIS FORM OF FLUIDITY IS SOMETIMES ADVOCATED AS THE MOST RADICAL AND AS HAVING THE EFFECT OF BREAKING DOWN OR "FUCKING" THE GENDER BINARY. THIS DOES NOT NECESSARILY CHALLENGE THE TRANSPHOBIC VIEW THAT TRANS FOLKS MERELY REINFORCE THE GENDER BINARY BY CROSSING SIDES. MAYBE IT'S JUST SEMANTICS, BUT I PREFER THE TERM MALLEABILITY RATHER THAN FLUIDITY AS A WAY TO DESCRIBE GENDER AND BODIES AS THINGS ALL SHOULD HAVE TO RIGHT TO MOLD TO THEIR OWN DESIRES. THESE MOLDS WE CREATE FOR OURSELVES MAY OR MAY NOT BE STABLE IDENTITIES BASED ON OUR OWN EXPERIENCES. THE STRUGGLE FOR SELF-DETERMINATION OVER OUR BODIES AND GENDERS IS ONE THAT TRANS AND GENDER-VARIANT FOLKS ALL HAVE TO ENGAGE IN VARIOUS WAYS. OUR STRUGGLES AS GENDER-NONCONFORMING AND TRANS FOLKS CAN MUTUALLY REINFORCE ONE ANOTHER IF WE EMBRACE AND HONOR THE DIVERSITY OF EXPERIENCES AND IDENTITIES THAT CAN BE ASSEMBLED WITHIN THE CONCEPT OF GENDERQUEER WHILE ALSO RESPECTING EVERYONE'S EXPERIENCES AND IDENTITIES AS EQUALLY VALID.

SOLIDARITY
FOREVER!



Fixed, and especially, it incarnates that line of flight the Signifying regime cannot tolerate, in other words, an absolute

detritorialization the regime must block a line of this kind or define it in an entirely negative fashion precisely because it exceeds, — the degree of deterritorialization of the signifying sign, however high it may be. The line of flight is like a circle tangent to the center of the signifier.



ANYTHING THAT THREATENS TO PUT THE SYSTEM TO FLIGHT WILL BE KILLED OR PUT TO FLIGHT ITSELF. ANYTHING THAT EXCEEDS THE EXCESS OF THE SIGNIFIER OR PASSES BEYOND IT WILL BE MARKED WITH A negative value.